



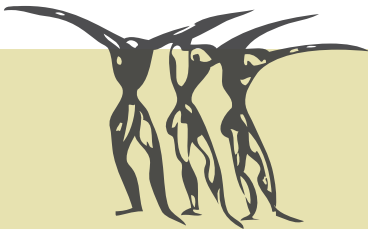
ΟΜΟΣΠΟΝΔΙΑ ΣΥΛΛΟΓΩΝ ΕΛΛΗΝΩΝ ΠΟΝΤΙΩΝ ΣΤΗΝ ΕΥΡΩΠΗ
FEDERATION OF ASSOCIATIONS OF PONTIAN GREEKS IN EUROPE



THE GREEK GENOCIDE

by the Young-Turks and Kemalists

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The period of transition from the collapse of the Ottoman Empire to the foundation of the Turkish Republic was characterized by a number of processes that aimed to construct a modern, national state. One of these processes was the deliberate and planned elimination, of the Christian (and certain other) minorities. The decision for the genocide was taken by the Young-Turks (Cemal, Enver and Talat pasha) in 1911, was effectuated during the World War I and was completed by Moustafa Kemal (1919 - 1923).

The persecutions were originally appeared in the form of cases of violence, destruction, deportations and exiles. Soon though, they became better organized and extensive and turned massively against the Greeks and the Armenians. Consequently until 1923, the Young-Turks and the Kemalists authorities, having taken harsh measures against the Greeks, through the means of expel, rape, slaughtering, deportations and hangings, exterminated hundreds of thousands of Greeks, in effectuating their preplanned project of their extermination

policy. This can be verified through numerous reports and documentations of the foreign ambassadors, consuls, embassies, and others, where one can find references on these genocidal acts.

Major part in this extermination has the „Special Organization“, called Teskilat-i-Mahsusa which, having a para-military structure, targeted the Greeks and the Armenians. Taner Akcam writes that: the CUP (Committee of Union and Progress) created an organizational structure well-suited to a dual mechanism. In the Main Indictment against the CUP Central Committee members in their 1919 trial in Istanbul's Court-Martial, the prosecution stated that, in line with the Unionist party's structure and working conditions, a 'secret network had been formed in order to carry out its illegal actions. The CUP itself, the indictment said, was an organization that "possessed two contradictory natures: the first, a visible and public [one] based on a [public] program and internal code of regulations, the other based on secrecy and [operating according to unwritten] verbal instructions".

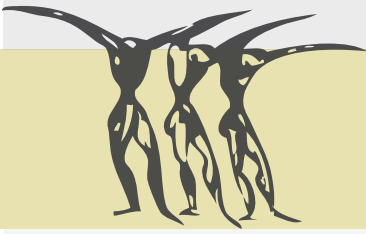
German documents from the period show that the interior minister spoke to German diplomats with an extraordinary level of frankness: "Talat Bey...explained without hesitation that government wished to use the World War as a pretext (so as not to allow foreign countries to intervene) in order to cleanse the country of its internal enemies -meaning the Christians of all denominations". In the words of Kuşçubaşı Eşref, one of the central operatives in the ethnic cleansing operations, the non-Muslims were "internal tumors" in the body of the Ottoman state and had to be "cleaned out"; He claimed that this was "a national cause".

Akcam wrote lately that there is a continuity between the organized 'cleansing operations' against the non-Muslim populations of western Anatolia—primarily the forcible expulsion of the Greek population—that began in the spring of 1914, and the 'cleansing' of Anatolia of its Armenian population during the First World War. Even if we currently possess no direct proof as to

whether or not these two separate 'cleansing operations' were the result of a single, overall plan, we can at the very least confidently point to a clear continuity between these two actions, both in regard to their general lines of organization and the personalities involved. The policies that were set in motion against the Greeks between 1913 and 1914 appear to us as a forerunner of the subsequent wartime deportations against the Armenian population.

In his memoirs of the period, the American Ambassador Henry Morgenthau relates that Bedri Bey, the Police Commissioner for Istanbul told one of his secretaries that "the Turks had expelled the Greeks so successfully that they had decided to ap-






ply the same method to all the other races in the empire". He also points out a similar parallel in his embassy report of November 18, 1915 and emphasizes that the smooth deportation of 100-150,000 persons before the eyes of the great powers in May and June 1914 was a serious factor of encouragement for the subsequent wartime deportation of the Armenians.

In both the Greek and Armenian cases, the forcible removals and deportations were ostensibly carried out under a legal umbrella put in place as part of the Ottoman regime's overall population policy, but in parallel with this legal framework, an unofficial plan was in place—one implemented by a shadow organization that undertook



various acts of violence and terror against the empire's Christians. Among the most striking examples of parallels between these two operations is the formation of Special Operations units, the conscription of the young males into labor battalions.

These similarities did not escape the notice of either Morgenthau or Toynbee. Throughout this entire period the American ambassador drew attention in his reports to the similarity in the methods used by the Ottoman government in driving out the Greek populations in 1913-1914 with those used against the Armenians the following year: "The Turks adopted almost identically the same procedure against the Greeks as that which they had adopted against the Armenians. They began by incorporating the Greeks into the Ottoman army and then transferring them into labor battalions, using them to build roads in the Caucasus and other scenes of action. These Greek soldiers, just like the Armenians, died by thousands from cold, hunger, and other privations....Everywhere the Greeks were gathered in groups and, under the



so-called protection of the Turkish gendarmes, they were transported, the larger part on foot, into the interior. Just how many were scattered in this fashion is not definitely known, the estimates varying anywhere from 200,000 up to 1,000,000”.

The accounts describe systematic massacres, rapes and burnings of Greek villages, and attribute intent to Turkish officials, namely the Turkish Prime Minister Mahmud Sevket Pasha, Rafet Bey, Talat Pasha and Enver Pasha.

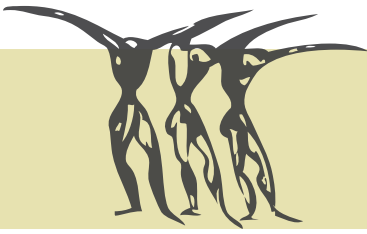
By means of the aforementioned policies, which were put into practice between the years 1913 and 1918, the ethnic character of Anatolia was thoroughly transformed. The population of Anatolia was so completely disrupted over this six year period that almost a third of the total population (estimated in 1914 to be around 7.5 million souls) were internally displaced, expelled or annihilated.

Between 1916 and 1923 approximately 1.000.000 from more than 2.600.000

Greeks, according to the 1914 census, were lost due to massacres, deportations and marches of death. This premeditated destruction of the 50% of the Greeks, constitutes genocide according to the criteria of U.N. Convention on the Prevention and Punishment of the Crime of Genocide (article 2, paragraphs a, b, c, d and e).

The Greek genocide is one of the biggest crimes against humanity which still remains unpunished, since an important part of the Greek nation which inhabited the territories of the Ottoman state were murdered. The Greeks who survived, were exiled under inhumane conditions, which had targeted to its total extermination, thousands were converted to Islam and remained in Turkey, while the remains of this mass murder became refugees in the whole world.

The Genocide forced the surviving Greeks, to abandon their homeland. The final chapter of this mass murder deals with the forcible removal of the survivors from their homeland. With the treaty referring to the population exchange, signed both by Gre-



ece and Turkey in 1923, the uprooting of the Greeks from their land is completed, closing the issue of one of the bloodiest mass murders in the history of mankind.

After 27 centuries of presence, prosperity and contribution of a historical nation, the Greeks of Thrace, Pontus, Asia Minor, Cappadocia, abandoned the land of their ancestors, their homes, churches, graves, a culture of world wide appeal. The Greeks from former Ottoman Empire, nowadays in Greece, in the U.S.A., in Canada, in Australia, in Europe, and throughout the world wants justice to be attributed in the name of their ancestors that were murdered during the genocide. A genocide that consists part of a greater crime committed against that cost the life of approximately 1.000.000 Greeks (from Pontus, Asia Minor and Eastern Thrace) and more than 1.220.000 Greeks became refugees. The massive assassination of the Greek people was undeniably a crime which was committed, a crime which after a certain period of silence became known in the entire world.

Yet, the Turkish state denies the genocide of these populations and distorts reality while trying to deny its major responsibilities. The reaction policy of Turkey about the matter of the genocide against the indigenous populations continually uses the same excuse: the Armenian and Greek threat against the Ottoman Empire. Consequently, due to this, the Armenians, the Greeks, the Assyrians and others, from 1908 to 1924 experienced the extermination and persecutions. In this way the massive crime and the uprooting of historical populations from their motherland were committed. That was actually the 'final solution' for the Armenian and Greek issue. It was the 'final solution', the first genocides of the 20th century and as there had been lack of punishment, the Hebraic holocaust then followed.

' Who remembers the Armenians ' Hitler had said while planning his own ' final solution ' and who revealed the matter of the Greek holocaust to avoid the continuity in Constantinople, Imvros, Tenedos, Cyprus, Pontus? Nearly one century later, the Tur-

kish policy of the genocide denial has not changed at all, as far as the Turkish politicians and governments are concerned, although in the last years more and more people in Turkey attempt to state the historical truth. This status does not allow these different opinions to be heard openly or tends to criticize them or suppress them with every possible means, such as the assassination of the Armenian journalist Hran Dink in 2007 and the imprisonment of hundreds of journalists, editors and academics.

However, it seems that violence cannot silence the truth completely. Although many

people ignore the historical crimes because of their political, financial and other reasons, humanity is obliged to strive against this silence with all its powers. As time goes by, this will not be an obstacle for the new generations of the Greeks and of all democratic people throughout the world and definitely in Turkey. All these people will not forget and will not abandon this struggle, because they know that sooner or later the time will come that it will be unthinkable to deny the genocide of the Greeks and the battle of memory struggling against oblivion will be resolved. Only then, all the populations will live peacefully and light will defeat darkness.



A large, stylized, light gray graphic of three Greek figures, possibly representing the Three Kings or similar figures, set against a dark gray background. The figures are rendered in a simplified, almost abstract manner, with long, flowing robes and distinct heads. They are positioned in the upper and middle portions of the page, with their feet extending towards the bottom.

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